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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, FEBRUARY 5, 1903. NUMBER 23

HO FOR CALIFORNIA!

FOR the information of those interested in the series of meetings to be held on the Pacific Coast during the month of March under the auspices of the Congress of Religion, the following rates are published.

Tickets can be obtained at any of the general ticket offices in Chicago and passengers can leave or return over any of the standard trunk lines running westward from Chicago. This itinerary is suggested on the assumption that the series of meetings will begin in southern California, moving northward to Portland and Tacoma, the speakers returning via Salt Lake City, Ogden, Denver, Omaha, etc.

ROUND TRIP TICKETS

Via New Orleans, El Paso, or the Santa Fe, returning same or via Ogden through Wyoming, or Colorado, etc.	$110.00
Going same and returning via Portland, Ogden, Salt Lake City, etc.	123.50
Going via same, return via Portland and St. Paul	123.50
Going via Ogden, etc.. to San Francisco, returning via Portland, as above	123.50
Going via Ogden to Los Angeles, returning via Portland	133.00

All the Above Tickets Are Good for Nine Months.

Minister's rates between Chicago and San Francisco and return, any regular route $72.50

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First class or standard cars, Chicago to Los Angeles or San Francisco	$14.00
Los Angeles to San Francisco	2.50
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Portland to Chicago	14.00

From Omaha, Kansas City and other Missouri River points a rate of $2.50 less.
Cheaper rates on tourists' sleepers given on application.

Further information given, tickets and berths secured on application to the
GENERAL SECRETARY OF THE CONGRESS OF RELIGION,
3939 LANGLEY AVENUE, CHICAGO.

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The Congress of Religion.

WORK ON THE PACIFIC COAST.

After extended and careful correspondence, the interest developed and the spirit of co-operation found among the friends on the Pacific slope, have made it seem best that instead of concentrating our efforts in one meeting in S in Francisco and vicinity, we should arrange a more extended Congress itinerary for the month of March and thus touch more centers, deepen the acquaintance between the believers in co-operation across mountains as well as across creeds and races, thus to prepare the way for a more representative rally of the resident friends of co-operation and religious fellowship later along.

The following tentative route is laid out: The eastern speakers will travel westward by the southern route and proceed northward on the coast, returning to Chicago by one of the northern routes. As many points will be touched and meetings arranged for as can be included during the month of March.

Dr. H. W. Thomas and his wife, Mrs. Vandelia Thomas, are now in California, and are prepared to fill engagements to speak at once. Their headquarters will be at Los Angeles, and they can be reached through the General Delivery at that Post Office.

Definite announcement is made that Dr. E. G. Hirsch, Vice President of the Congress, Rev. R. A. White, Director, and Jenkin Lloyd Jones, General Secretary, will take part in this itinerary, and if adequate arrangements can be made, others will join in this mission in the interest of the harmonies, this fellowship itinerary. It is proposed to hold no longer than one day session in a place, and single meetings or single lectures will be provided for as far as practicable. When possible it is hoped that local committees will arrange for the co-operation of the ministers and churches in the vicinity.

Individual speakers can be engaged to lecture or preach as far as time will permit.

Special lecture topics will be furnished on application.

The following subjects are suggested for Congress discussion:

"The Harmonies of the Universal Faith; or, The Common Hopes of Humanity," led by Rev. H. W. Thomas.

"The Harmonies of Scholarship; or, The Unities of Knowledge," led by Dr. E. G. Hirsch.

"The Unities of Sociology; or, The Needs of Civic Piety," led by Rev. R. A. White.

"The Common Grounds of the Sects; or, The Unities of Worship," led by Jenkin Lloyd Jones.

As soon as possible we hope to transfer the details of this itinerary into the hands of local agents. Meanwhile correspondence is solicited by the General Secretary.

Meetings can be arranged for *en route*, at New Orleans, if the most southern route is taken, or at Kansas City, Lawrence or Topeka, if the other route is taken. Pasadena, Los Angeles, San Diego, Santa Barbara, San Francisco, Berkeley, Leland Stanford University, San Jose, Sacramento, Portland, Tacoma, Helena, Salt Lake City, Denver, Colorado Springs, and Omaha, are among the possibilities in about the order named.

No financial conditions will be exacted from any locality beyond the local expenses of advertising, room, etc. But it is hoped that the Congress will be sufficiently sustained to meet the traveling expenses of the speakers, and it is expected that this *minimum* sum will be assured by the friends at the known centers of interest so that all places desiring meetings and willing to arrange for them can enjoy the same without financial exactions.

Among the friends on the Pacific Coast who have already expressed their interest and willingness to co-operate as local committee and who solicit further correspondence are the following: Dr. David Starr Jordan, Leland Stanford University; Rev. Dr. R. Heber Newton, Chaplain Leland Stanford University; Rabbi Jacob Voorsanger, San Francisco; Rev. Charles R. Brown, Pastor First Congregationalist Church, Oakland, Cal.; Rev. Edward L. Parsons, Protestant Episcopal Church, San Mateo, Cal., Rev. F. L. Hosmer, Berkley, Cal., Rabbi Stephenns Wise, Portland, Ore., Rev. Alfred W. Martin, Tacoma, Wash., Charles A. Murdoch, San Francisco., Robbi S. Hechl, Los Angeles., Rev. H. Melville Tenny, San Jose., Rev. Edgar Leavitt, San Francisco., Rev. Tacy Matthew, Pomona. We are assured of the co-operation of many others, but our correspondence is not yet sufficiently advanced to warrant the publication of their names in this issue.

Annual Membership $5.00. Life Membership $25.00. Societies $10.00 and upwards.

Suggestions, contributions and inquiries from any friends on the Pacific Coast are now in order. Also from any friends, ministers or otherwise, living to the eastward, who will be interested in joining in this campaign of fellowship and co-operation in the interest of things held in common. Address

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

Copies of this Circular will be mailed in any number to friends asking for them.

UNITY

VOLUME L. THURSDAY, FEBRUARY 5, 1903. NUMBER 23

The anniversaries of Phillips Brooks are growing in significance. This is as it should be. The man who gave the following definition of the new theology is not likely to be forgotten soon:

> The final meaning of the movement is the nearness of the soul of God to the soul of man, and of the soul of man to God. If man is really growing nearer to God, not farther away from God, every advancing age must have a new theology.

The *Northwestern Christian Advocate* commends a "Brother White" of Austin, Ill., who has thus far secured the largest number of subscribers for the *Advocate* for 1903—forty-seven new names besides one hundred and fifty-two old ones. The success of "Brother White" is attributed to his earnestness and tactfulness. We like the first word better. Given a sufficient amount of earnestness on the part of a few readers and any paper will prosper.

We read in an exchange of a club woman who was disgusted with a librarian who could not tell her offhand "for which of Browning's poems he received the most money." This club woman had to answer the question at the literary circle next day, and she had not time "to look through a big book." It would be difficult to locate this woman, because there are so many of them, and it would be hard to tell which one did this particular thing.

The *Literary Digest* for last week lends a hand to those who are trying to classify Dr. Lyman Abbott. Many witnesses are called in. It seems to have been necessary for Brother Abbott to come out to Chicago in order that the New York brethren might clearly discover his unsoundness. This is a case where distance dispelled the enchantment. The discouraging thing about this task of classifying Dr. Abbott is that he does not stay put. Perhaps very few living things do stay put. Dead things are more easily labeled.

There is a grimness in the epigrams thrown out by the *Revue des Deux Mondes* (Paris) when it enumerates the three powerful factors operating to destroy family life in the United States, which are, as quoted by the *Literary Digest,* "Sport among the wealthy classes, university education among the middle classes, the factory system among the wage earners." Surely this condensation needs amelioration and modification. There must be corrective forces at work inside of as well as outside of these forces, for the dangers must be necessarily incidental; the good in them must be fundamental.

The program of the dedication of the Memorial Church of Leland Stanford University, which took place on Sunday, January 25, is before us. It must have been a little Congress of Religion in itself, so representative was it in its personnel, so lofty and universal was it in its ritual. Presbyterian, Unitarian, Jew, Congregationalist, Methodist, Episcopalian and Baptist took part. The sermon was preached by Rev. Heber Newton, "select preacher of the University and pastor of the Memorial Church." Out of such fraternal combinations will be born a new spirit of prophecy, and religion will take a new vitality.

The Unionist, of Green Bay, Wis., quotes this homely epitaph from an old country churchyard:

> "I faithful plowed
> An' I faithful hoed,
> An' I ain't afear'd
> Of the last long road,"

and makes it point to what is vital in religion. It thinks that plowing and hoeing, when faithfully done, represent the essential elements in life's devotion, rather than belief in miracle which is at best an intellectual and not an ethical or spiritual act. Our neighbor also seems to suspect the liberalism which creeps into all the churches but does not reach the contribution box.

A writer in *The Public,* speaking of Howard Crosby's "Swords and Plowshares," says: "We know of no volume better fitted to introduce one to what the 'new thought' really signifies and to convince one that the old things are becoming new,"

> "Till at last in fellowship
> We forget the Master's whip."

We join with this writer in the hope that the readers of this book may, first in spite of and at last perhaps on account of its unconventional style and sometimes grotesque and discordant syllables, continuously increase. It is a stimulating book and sets one thinking.

Is the Newport News (Va.) *News* right when it says illiteracy among the whites has positively been on the increase in nearly all the southern states? It says that in 1890 there were 175,883 more illiterate whites than in 1870 in thirteen of the leading southern states. Its own explanation of the fact, viz., hard times and the necessary strain of recovery from the demoralizations of the war seems to us inadequate, in view of the great advance made in the economic and commercial life of the south. There is something more fundamental than this if these figures are true. Can it be that the proud Southerners' nervous anxiety lest the colored race should get along has reacted on their own lives? If the Southern white does not wish to be left behind in the race of life, let him be less anxious about keeping the negro out of the democracy of letters and culture and more anxious to keep himself and his posterity in this same democracy.

The many friends of Mrs. Celia Parker Woolley will be glad to get acquainted with her anew in the pages of a new book, for nothing is so self-revealing as a book. The book is soon to come from the press of W. S. Lord, of Evanston. This announcement is a tempting promise of typographical taste and freshness. The book is to be entitled "The Western Slope," the subject of the initial essay, which as an address has already won many friends. The book is restrospective in character; it passes in review the progress of events and ideas during the past half century. We are sure that the writer speaks for the most part from her own point of view, but sometimes this is brought out in the form of dialogue with typical characters, some of whose originals may be easily surmised. UNITY hastens to welcome this book before it sees it, and will take pleasure in speaking of it more fully after it arrives.

Professor Munsterberg, in the *Outlook,* thinks that Emerson's essays represent America's noblest literary documents, and in this opinion probably the majority of thoughtful students will agree. John W. Chadwick has recently been challenging his friends, wherever they may be, to join with him in a re-reading of all Emerson's published writings during this centennial year. This is a stimulating suggestion, but it is un-Emersonian. It savors somewhat of the old method of reading the Bible through from Genesis to Revelation. It will require an iron will and we fear a stolid mind to get through all of Emerson's works in a year, for the best reading is that which promptly makes reading impossible because the mind has gone off on its own quest and is engaged on some home-made scripture. But we are glad Mr. Chadwick made the suggestion and hope that every friend of UNITY will take new hold of his Emerson during this year.

Those who think that the kingdom of heaven comes by figures will have food for study in the last batch of church statistics furnished by Dr. Carroll, who has so long been an authority in this direction. These figures were first offered in the *Christian Advocate* for January 8, and afterward reproduced in the *Literary Digest* of January 31. There is the usual complacent inference that religion is hopefully on the increase. Nearly all the denominations can "figure out" a profitable year; although the *Boston Congregationalist* is frank enough to admit that the figures for its denomination are set too high. The *Christian Observer,* of Louisville, discovers a retrogression, while the *Independent* is assured that the church is not "losing its hold" on the people. The distressing thing to us in this table is the evidence of the persistency of lines, the sectarianism that divides. Dr. Carroll had to bundle together six kinds of Adventists, thirteen kinds of Baptists, three bodies of River Brethren and four bodies of Plymouth Brethren, eight kinds of Catholics, four kinds of Dunkards, seventeen kinds of Methodists, twelve kinds of Presbyterians. Doubtless this massing must be very annoying to the various groups, for have not the thirteen kinds of Baptists, the seventeen kinds of Methodists and the twelve kinds of Presbyterians been busy these many years in invoking logic, Bible texts and prayer in the work of emphasizing their differences and justifying their separateness, if not their antagonisms, and, after all this, to have their logic and their texts and their prayers defied by a relentless mathematician must be trying. Interesting and necessary as is the work of Dr. Carroll, it has a bad side to it, for it sets before the officials of these same bodies the grim task of living up to their figures. The bishops and the secretaries will be busy the next twelve-month in trying to break the last year's record. Perhaps figures after all do not signify much in the higher realms. In the realms of religion if anywhere something that answers for the mathematician's fourth dimension must enter into the equation.

Where Does the Disgrace Begin?

Last week there was a sad disclosure of academic degeneracy. Wisconsin has had a university scandal. One of its instructors, a Yale graduate with a brilliant mind, has been dismissed for gambling, and an undergraduate who had shared the games with him has disappeared, with the consequent distress of friends and the clouding of his future.

The same great Chicago daily that furnished this bit of college scandal published, with joyous headlines, fulsome commendation and apparent approval, the success of a society woman at a great charity fair in Chicago, who had succeeded in raffling a silver tea set worth two hundred and thirty-eight dollars for seven or eight hundred dollars, all for "sweet charity's sake."

Where is the difference and where does the disgrace come in? This society woman gambled because a great hospital was in need of funds. The young man did it because an education was desirable and funds were wanting. He had no rich relatives to pay his bills for him. This woman did it in good company and among respectable people. This young man played his little game with a college teacher, a man of diplomas, and presumably with academic associates who represented good families. This woman did it because there was some innocent fun connected therewith—to make things lively and help draw the crowd. Study is exhausting; students need diversion. Why should not they season their leisure hours with a little excitement lest "all work and no play makes Jack a dull boy"?

After reading these conflicting and confusing news items of contemporary events in Madison and Chicago, the writer turned for diversion to the recent book of Will Payne, published by the McClurg house, of Chicago, entitled "On Fortune's Road," stories of business; six or seven short stories centering around the Board of Trade building, the very titles of which are suggestive: "In the Panic," "A Day in Wheat," "The Plant at High Grove," "The Chairman's Politics," "The Salt Crowd's Trade," "The End of the Deal." These stories are vivid glimpses of the lives of those who hold that "business is business." Here are some side lights thrown upon those who play at "practical politics" and who justify their lives on the score that "they all do it." After reading these sketches,

which have the air of reality and which are at least true to life, one again feels a sickening sense of confusion and asks once more, *"Where does the disgrace begin?"*

The Sweet Immortal Thought.

This is insistent question of the mind,
  Whence came I to this planet and its care?
  How long had I existed otherwhere?
And why is clue to this so hard to find?
Somehow to something far and far behind,
  I seem to cling and of its service share;
  And then a thought uplifts me—how to dare,
And be example of my hero kind!
Impressments of nobility I feel,
  And hunger for a freedom born of love,
  And thought as white as lily blossoms are;
Instincts of beauty life doth oft reveal,
  And kinship with a world of bliss above,
  As placid and as golden as a star!

All this as guidance given for the days,
  To make me bear my burden with delight,
  And see the morning following every night,
And turn occasion into chance of praise;
Such thought my heart from all rebellion stays;
  It gives instruction in the art of right;
  It gives divineness of the inner sight,
And as a sunshine round my spirit plays!
I'm citizen of all the rolling spheres,
  Death but the door from chamber to the next,
  With firm assurance onward is the path;
Then beautiful the way to me appears;
  All eloquent the sermon and its text,
  And in that thought my soul all pleasure hath!

WILLIAM BRUNTON.

"Subscriber Who Pays in Advance."

Sing to "Old Oaken Bucket."

The following, marked "Stolen," is published in a Missouri paper: "How dear to my heart is the steady subscriber, who pays in advance at the birth of the year; who lays down his money, and does it quite gladly, and casts round the office a halo of cheer. He never says 'Stop it, I cannot afford it,' nor 'I'm getting more papers than now I can read,' but always says, 'Send it, the family likes it; in fact, we all think it a real household need.' How welcome he is when he steps in the sanctum, how he makes our hearts throb, how he makes our hearts dance. We outwardly thank him, we inwardly bless him, the steady subscriber who pays in advance."—*The Kansas City Star.*

The Tyrant's Song.

'Tis not the man with match alight
  Behind the barricade,
Nor he who stoops to dynamite,
  That makes us feel afraid.
For halter-end and prison-cell
  Soon quench these brief alarms:
But where are found the means to quell
  The man with folded arms?

We dread the man who folds his arms
  And tells the simple truth,
Whose strong, impetuous protest charms
  The virgin ear of youth;
Who scorns the vengeance that we wreak
  And smiles to meet his doom,
Who on the scaffold still can speak,
  And preaches from the tomb.

We kill the man with dagger drawn—
  The man with loaded gun;
They never see the morning dawn
  Nor hail the rising sun;
But who shall slay the immortal man
  Whom nothing mortal harms,
Who never fought and never ran—
  The man with folded arms?

—*Ernest Crosby, in "Swords and Plowshares."*

CORRESPONDENCE.

Editor of UNITY:

Permit me to say a word in answer to your reviewer of De Wet's "Three Years' War." He rejoices that "Krugerism has passed out of civilization." He identifies the South African republic with Krugerism. But the strength of Krugerism was British aggression. Krugerism was in a fair way to be superseded by a more liberal policy, represented by Joubert, when the Jameson raid drove everybody into Kruger's camp. Krugerism was no doubt archaic, but as compared with the capitalistic imperialism of Rhodes & Co., it was respectable. I commend your reviewer and his readers to Mr. J. A. Hobson's "Capitalism and Imperialism in South Africa." It can be got for five cents from the Tucker Publishing Co., Room 2128, Park Row Building, New York.

I have not read the De Wet book, but when your reviewer says that he "cannot recall a single volume by a general of our Civil War so straightforward, so simple, and therefore so strong," I wonder if he can have read the Memoirs of General Grant. Anything simpler, more straightforward, stronger or kinder than those I have never read. And they are written, as Mr. Howells says, "in a style that makes all our literary writing seem cheap."

JOHN W. CHADWICK.

Bishop Fowler on the Union of Christendon.

Editor of UNITY:

The following passage from an article by Bishop Fowler, of the Methodist Episcopal Church, will interest readers of UNITY who are hoping for, and working for, the larger union of the religious societies of America—why not of the world? Bishop Fowler says: "As the last fifty years are distinguished in the world of thought by the scientific conception of evolution, so the next fifty years will probably be distinguished in the world of action by the practical working of co-operation and combination. Commercial combinations today prophesy religious combinations tomorrow. Already the Lord's sheep thrive in any pasture, and many of them on the common. This means the sending of controversialists to narrow streams, and the chartering of the great churches and unions and benevolent associations for common explorations and enterprises on the high seas. Whatever the co-operating churches and unions and benevolent associations ask will come to pass; their united word will go."

When one of the trusted leaders of the largest and best organized of the Protestant bodies in America—hitherto supposed to be least disposed of any denomination to suggestions of union—when such a leader feels himself free to make the statement I have quoted, does it not seem as if the day for saner action among the churches was drawing nearer?

W. H. RAMSAY.

Church of the Messiah, Louisville, Ky.

To the Editor of UNITY:

Dear Sir: In your issue of January 15th you give considerable prominence to "a few thoughts" contributed by a correspondent. In his communication he says: "As a civilizer, Christmas is a splendid festival; * * * Man remembers his fellow man; gifts are sent to friends and neighbors and a general gladsomeness prevails. * * * As Christmas has become the day of great deeds to poor humanity, Christianity has scored a point."

Alas! Many see the big black cloud that hovers over the Christmas festival and can not see any of its silver lining. Unfortunately, Christmas can not be

considered "the day of great deeds to poor humanity" while so many human beings suffer untold cruelties on account of this festival. To celebrate the birth of one child many children are kept for weeks at work until a late hour of the night in workshops, tenement rooms and stores, and all because of the craze for Christmas gift-making. Only a year ago the newspapers published the account of the death of a little boy who had become so exhausted from delivering packages day and evening until nearly midnight Christmas eve, that he fell asleep in the wagon and was found in the barn the following morning, frozen to death.

I enclose a leaflet containing other facts which will prove to Mr. Danziger and to your other readers (if you can spare the space to publish them) that Christmas is far from being a festival which brings universal joy.

Mr. Danziger's suggestion that the reformed Jews should add a similar festival to the Jewish Calendar would appeal to my sense of humor were I not impressed with the tragic side of some of the *horrors* of the Christmas Season.

Judaism does not need to have a special day appointed "when the Jews shall seek out the poor and feed them, the naked and clothe them, the homeless and give them shelter." This the Jews have done from time immemorial, on all days throughout the year, indeed to such an extent that leading Christian philanthropists have proclaimed that they have set a noble example in this respect to the followers of other denominations. The Jewish calendar presents plenty of opportunities for gift-making and for the spreading of joy and happiness.

On New Year's Day gifts are interchanged. On Hanukah and on Purim there is merry-making, and entertainments are given for children—the poor as well as the rich. For Passover groceries are distributed among the poor. On the Feast of Flowers, it is customary to send floral offerings to friends and on the occasion of the Harvest Festival, appropriate gifts of the fruits of the season are sent to friends by those who are glad to have opportunities to give pleasure to others.

The Orthodox Jews contribute towards the support of their less fortunate brethren four times a year: upon those holy days when according to the Bible they were to make offerings unto the Lord.

Very truly yours,

MAUD NATHAN.

New York, January 29, 1903.

The Spaces of the Years.

Back through the spaces of the mirrored years
We gaze through eyes misty with unshed tears,
And see ourselves as we appeared in youth,
Ere what we then called truth had grown untruth.
What courage, and what hope, and what desire,
What zeal, that set our very souls on fire,
What faith in man, in our own selves, in God,
What depths we sounded, and what heights we trod.
Now from the cool shades of the Zone of Calms,
Where Nature drops upon us soothing balms,
We gaze back at the tempest and the flood
And wonder at the quiet of our blood.
What have we lost? Alas! we have lost all;
Joy, hope, illusion, faith—the roll why call?
What have we gained? The great years grow serene,
Unthrilled, but patient, waiting the last scene.
Wide are the spaces of the vanished years;
A brief mirage the gleam of youth appears;
And then the softening tints of elder days;
At last the end seen through a shimmering haze.

HATTIE TYNG GRISWOLD.

Columbus, Wis.

The Religions Sentiment and Social Obligation.

If we are correct in asserting that religion is universal, that is, common to humanity everywhere, we shall be compelled to admit that there are different degrees of quality of religion. The savage who believes in a Great Spirit and worships him according to the light he has, is no worse a man, though he kill his enemy with a stone or a club, than he who, worshipping the spirit of Light, Life and Truth, in a modern church, with pipe organ and stained-glass windows, kills *his* enemy with a gatling-gun. Religion has not yet been able to teach men not to kill each other. Jesus saw that man-killing was disastrous in more ways than one, but his followers excuse the terrible wars they have waged against each other in Europe and America. And they are ready with the most skilfully arranged death-engines, to take the lives of distant and harmless tribes, primarily for the advancement of Christianity and civilization, secondarily for profit. But it seems certain to me that the religious sentiment is leading the world to a recognition of the law of social obligation. Man today is more a being *in* and *of* society than ever before for he is pre-eminently a creature of social forces. Religion has been the great factor in the evolution of the social qualities of man, as well as in crystallizing them into forms and customs. By far the greater part of the work of the world is being done today, because man, a religious being, realizes his greatest pleasure and happiness through social intercourse. The forces of nature, the winds, heat, electricity, have each and all been harnessed for the purpose of making human life more nearly complete and more abundant. In other words, man has been busy socializing the forces of nature. He was formerly supposed to be beset on every hand with malignant forces; and only by study and investigation have all the subtle forces come to be recognized as manifestations of one Force.

I ask the question, is it outside the province of Religion to ask why these forces that should, evidently, be used for the health, happiness and general welfare of the race, are allowed to be grasped by a few individuals, purely for private gain? Have we come to a parting of the ways, and is that fine old declaration of Equality obsolete? We are fast passing away from the idea of democracy into a plutocracy, where the coal barons, the meat kings, the wheat speculators and others, who are "above the law," are lords of Life and of Death! But a religious sentiment is being born into the world even now, amid the blasts of winter, with its driving snow, that will preach the gospel of Liberty, Fraternity and Equality. This means that the business of the country and of the world will some time be conducted with the same purpose of being helpful in promoting public health, public morals and public safety. Evolution is bringing the day nearer (and the most arrogant aristocrat and the meanest agitator are working for this, though from different directions), when of necessity we shall recognize all men as our brothers. The coming Religion will impress all with the fact of social obligation ,and that it can be avoided only at the peril of Church and state and the whole splendid machinery and equipments of our present civilization. The old theology, God and the Devil in endless conflict, giving a religion of caste and class and an industrial system based on competition, is slowly but surely passing away. The universe is one. There is but one humanity, and one destiny.

ED. H. BARRETT.

Sherwood, Mich.

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

IX.

Character Building in Public Schools.

BY WM. H. HATCH, SUPERINTENDENT OF PUBLIC SCHOOLS, OAK PARK, ILL.

What characteristics in children need most attention is a question which I put to a body of teachers, many of whom have had years of experience with the practical question of dealing with children. While there came to me a diversity of answers, there was a surprising agreement upon a few of the simple and homely virtues that are somtimes considered rather old fashioned and for which the psychologist may have names that disguise to the common mind their real meaning. The characteristics that in the minds of these teachers need most attention are: truthfulness, honesty, independence, personal responsibility, respect for law, earnestness,—simple, old-fashioned virtues. We change our method of attack, we secure a better understanding of our relation to the child, in fact our whole attitude toward the child, and of the child toward the school and the home is changed. But with all this the true teacher in all time has been aiming toward the same end, the building of true character.

President Roosevelt, in his Cincinnati speech, gave utterance to these significant words: "Intellect is a good thing; bodily strength is a good thing; but what counts in the long run is character—character into which enter as the fundamental elements, honesty, courage and common sense."

In the physical, mental and moral world that which goes to make up the firmest fiber is of slowest growth. A mahogany tree cannot be grown in a year. A character firm in truthfulness and honesty cannot be formed in a single bound. Tendencies may sometimes be quickly started, but without careful and persistent nourishing they cannot be expected to become fixed in character.

A friend related to me his experience in teaching a tribe of Indians to cultivate potatoes. It was with difficulty that he prevented a complete loss of their little crop in that every day they would dig into the hills to see how the potatoes were growing. This is too frequently the case in our teaching, we dig up that which we have planted to hold it up to the light and examine it. Too often I fear that the tender intellectual or moral plantlet is killed or dwarfed in the process. "Learn to labor and to wait." Both are essential elements in the work of the teacher. This is doubly true in all that pertains to the spiritual nature of man. We too often attempt to force our way into the holy of holies of the child's life when we should stand at the door and wait. Be content if there be progress, howsoever slow it may be. Cultivate the virtue of patience, intelligent patience that sees the growth though slow and waits for results that can come only with time.

Therefore in the practical treatment of this topic a consideration of the utmost importance is the element of time in character formation; the time of growth.

We talk a great deal about forming correct habits in youth, but we do not fully realize how exceedingly difficult it is to form new habits of life and thought after the brain and body have matured or even after the growth is reached.

I was somewhat startled a few years since by a statement made by a writer whose words should carry weight, when he said, "A man almost never has a purely new thought after he is thirty." Whether or not his contention be true, we know that habits of thought and action are formed in youth and rarely changed after maturity. In other words if we are to have truthful and honest men and women we *must have* truthful and honest boys and girls. Volumes have been written on the subject of habit and the importance of forming correct habits in youth. Still we persist in neglecting this important matter with young children until the wrong habit is formed and must be *broken.* We formerly heard much about breaking colts, but he who now has to do with their handling is indignant when this expression is used. He tells you that, "We do not break colts, we train them." They are not left to themselves to form the bad habits that must be broken. They are handled with kindness and intelligence from the first and the right thing is taught before the wrong thing has a chance to form habit. Children are frequently handled with less intelligence than colts. Mr. O. T. Bright, in his lecture before rural school directors, shows them a picture of a dilapidated, unattractive school house, and then throws on the screen the picture of an elegant barn with all modern conveniences and comforts, situated just across the road; and then tells them that this would not be so if they were raising children to sell. There is too much feeling that it is safe to let the child form such habits as he pleases, saying "He will come out all right in the end."

The trite answer that the education of the child should begin with the grandmother is full of truth. The education of the child in the virtues that go to make character can not begin too early, but it can very easily be left until it is too late. The reform of any great number of adults that have gone wrong is hopeless. The second element then that enters into this question is also a time element; the time of planting.

The next element that comes to me in order is what we might call persistence of type. There is no truer word than "As ye sow so shall ye reap." We would not for a moment expect to plant corn and have anything else come up. If we do not find the blade of corn showing itself through the soil, but that of some other plant, we at once *know* that some other seed has been sown. If a child is dishonest we at once wonder "where he got it." We know that somewhere, at some time, seeds of dishonesty have been sown.

The farmer is very particular in the selection of seed, always ready to pay more than the market price for seed in which he feels confidence. The sowing of good seed is a trite illustration, but nothing carries more force or gives us a better type of moral teaching. The seed must be of the best and it must be planted with no careless hand.

In the treatment of physical ailments the physician combats the disease by aiding the various organs to a better discharge of their function and thus carries the patient past the danger; in other words he drives out disease by increasing health. There is a prevailing notion that evil is more persistent than good. If this be true there is no hope of the final triumph of good in which we all believe. But we see that though disease may be as virulent it is not so triumphant, that human life is happier and longer. It is equally true in the moral nature of man.

But the good seed must be *planted.* It is not enough that evil be eradicated, good must take its place. Evil repressed and not replaced by good leaves an empty house that in the old figure used by the great Teacher soon fills with tenants of even worse character than the former occupants. Goodness is not negative, it is positive. The mere refraining from evil is not necessarily a virtue. Truthfulness is more than refraining from lying. Honesty is more than resisting the temptation to steal. Parents and teachers must see to it that the

child who as an infant must be restrained by "thou shalt not" becomes a youth with character formed, the positive stage where the law of "thou shalt" holds sway.

In every boy and girl are possibilities lying dormant and awaiting the touch of some inspiring hand to awake them into active reality. Many of us can look back to our school days and recall some act or word that aroused impulses that have never ceased to have a power in our lives. It is our duty as parents and teachers to bring to the children under our guidance the inspirations that will arouse currents of thought and action that shall be lasting in their lives. We laugh at the speeches made to schools in our boyhood days when we were told that possible Washingtons might be among our number. We need more such arousing to the great possibilities in the lives of all. We often need to see in our boys and girls something akin to the good old-fashioned Methodist conversion. The school is life and it is a preparation for life. All life should be a preparation for a larger life. We should have in mind this larger life that is before the child and give to him the impetus that is to carry him to ever higher plains. To continue our figure, the seed should be so planted that it will have its fullest growth.

Let us turn to a few of the homely virtues mentioned at the beginning of this paper. Of these it seems to me that the spirit of truthfulness is the corner stone; a state of being full of truth; a character so true to all that is good and beautiful that it is a mirror of the very thought of God; a mind to which a lie seems an impossibility. Is this an aim too high for frail humanity? At this point I looked up from my writing and the railroad train was passing through a wood, decked in all the glory of autumn colors. Tree after tree was giving back in all its beauty the light of the sun broken into its prismatic glory. Thus, I said, should the human heart respond to the touch of the source of all truth and give back a reflection that gives to the world the spirit of truth revealed in the life and person of the great Teacher. Truthfulness, not deceit, is normal. Children will as a rule tell the truth if *we expect* it. Arnold of Rugby was wont to tell his boys, "If you say that it is so I believe you." And the boys responded to the sentiment that it was a mean boy that would lie to Arnold. Much of the deceitfulness of children is caused by the manner in which adults deal with them. The gentleman of old wished his son taught "to ride, to shoot and to tell the truth." He recognized that while riding and shooting were the most important physical attainments of his time, truthfulness was the corner stone of character.

Honesty with a basis of incorrect appreciation of the property right of others is closely associated with truthfulness. Here again we must have a positive not a negative virtue. The weakest element in our idea of honesty is the comparing of our act with that of others, or being guided in a course of action by what others may think we should do. Ruskin gives the correct ideal as follows:

> "When a father sends his son out into the world—suppose as an apprentice—fancy the boy's coming home at night and saying, 'Father, I could have robbed the till today; but I didn't, because I thought you wouldn't like it.' Do you think the father would be particularly pleased?
>
> "He would answer, would he not, if he were good and wise, 'My son, though you had no father, you must not rob tills'? And nothing is ever done, so as really to please our Great Father, unless we would also have done it, though we had no Father to know of it."

The immature child may need the restraint of disapproval of parent or teacher. A low motive is better than none, but one must not stop there. Education in morals should always lead the child to higher motives.

Closely associated in thought are the qualities: independence in thought and action; integrity; sterling manhood and womanhood; the ability to stand on one's own feet and to stand on both feet. Do not be impatient with the boy who has an opinion and is ready to express it. We want more courage to stand for one's convictions. Do not confuse this dynamic force with that stolidity which clings to an opinion from sheer inertia. We want something dynamic in character. A borrowed illustration will give force to this point. In a railroad station you have seen under a glass case a beautiful model of a locomotive. You drop a nickel in the slot and the machinery revolves, perfect in all its movements. Outside in the train shed stands the huge locomotive grimy with coal dust and greasy with oil. It may not be so attractive in appearance, but its giant power carries the mighty train at a dizzy rate to its destination. It accomplishes results. So it is in character. There are those in whom all the machinery seems to revolve with perfect order as in the model of the locomotive, but there they stand and go through the motions. What we want is character with more of the rugged elements typified in the locomotive that pulls the train.

Out of this grows earnestness, perseverance, persistent effort that leads one to think not of the obstacles, but ever press onward to success. These qualities carry us over the rough places of life's work and enable one to bring to bear upon every task all his powers. They help us to bring things to pass.

Again, we want the personal responsibility—the feeling of conviction that one has a part to perform in the life of the home, the school or the community that can be performed by no other person. With this comes the keen sense of duty that each owes to his fellows, that goes to make the good neighbor and the valuable citizen. With this must come tolerance for the opinion of others, recognition of the rights of others, respect for law, so greatly lacking in all classes of Americans.

As I have chosen truthfulness as the corner stone of character, I would place as the capstone of the building, purity, physical and moral. "Clean hands and a pure heart," the good book puts it. The two are closely allied and in normal conditions are found together. Dirt and vice are boon companions. The following incident occurred in a kindergarten in one of our large cities. Among the children was a girl that seemed incorrigible. The kindergartener could not discover any response to all her attempts to touch the child. Her principal fault was that of physical uncleanness. Upon the approach of Easter the teacher brought to the room a pot of beautiful Easter lilies. While the flowers stood in the center of the circle a talk was had, leading up to the thought of purity as typified in the spotless flowers. After an impressive lesson permission was given to the children to come forward and touch the lilies if they wished. In the movement of the children the teacher did not notice that the troublesome child had left the room. After some time had elapsed she was seen to quietly reenter with face and hands thoroughly scrubbed; she tiptoed to the flower, reached out her hand and reverently touched it. Surely cleanliness is next to Godliness and closely associated with purity.

If we can secure in our children purity in thought, word and deed, we shall bring them very close to the Kingdom of Heaven.

Righteousness in the Old Testament is not a theological word, and has to do not with a person's creed, but with a person's character. *Ian Maclaren.*

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XVII.

HABITS OF TEASING.

Proverbs or Verses.

"Courage is fire, bullying is smoke."
"The bully is always a coward."
"Good jests bite like lambs, not like dogs."
"Jest with your equals."
"Children have wide ears and long tongues."
"From children, expect childish acts."

Dialogue.

I should like, in our discussions, to go back a little to the subject of play. Suppose we speak of a boy or girl, and say that he is given to teasing. What would first come to your mind?

"Well, for instance," you answer, "it might imply begging his father or mother for favors, and going on begging even when the favors are refused, hoping by begging long eough to get the favors after all."

Yes, that is one form of teasing. But it belongs to another subject, and we will not talk about that today.

Can you suggest another kind? "Yes," you continue, "there is teasing in play." What do you mean by that? I ask. "Why," you explain, "it may mean worrying a person a little by saying things to them they do not quite like, or doing things to them which fret them a little." Is it always *just a little,* do you say?

"No," you admit, "sometimes it is a good deal." And what do people do it for? "Well," you add, "they may do it just for fun."

But do you think there is any fun in it for those who are being teased? "Yes," you assert, "sometimes even for them there is a certain amount of pleasure in it."

Which one usually gets the more pleasure out of it, the one who is teased or the one who teases? "As to that," you confess, "probably the one who does the teasing."

And what may the other do sometimes? "Oh, he may turn around and tease back again." Then what is teasing really carried on for? You insist, "It is done merely as play. We do it just as we try to win a game."

And when does it really cease to be play? "Why," you answer, "when the feelings are very much hurt, or tears come to the eyes, or the person shows anger, 'gets mad,' as one says."

But does a boy or girl ever keep up the teasing even to that point, and not stop after it has reached that stage? "Sometimes."

And is it still play to them? Do they get just as much fun out of it? "No," you reply, "it may be something different then." What motive could there be for it, at such a time? "Why," you assert, "sometimes people actually take pleasure in worrying others, or making them unhappy." Is that the real motive, do you think?

"No," you answer, "you doubt whether that is the real purpose behind it. One does not tease so as to hurt the person very much, when it is done just for mere fun." But they do it, do they not? "Well," you suggest, "perhaps it is done so as to show their power over the other person." Then trying to show power over another person is something else than mere play, is it?

And what do we sometimes call this habit of constantly worrying other persons when they cannot escape from it, or when it hurts them very much?

"Why," you say, "that is tyrannizing." Suppose a person should tyrannize over you, what would you understand by that?

"As to that," you tell me, "it would be when some person much stronger than we are, is trying to make us do all sorts of things which we dislike and which we might be obliged to do because we are not strong enough to refuse."

Note to the Teacher.—If you think advisable, you can introduce the word "bullying" at this point, showing how teasing, beginning as mere play, may develop into bullying as a form of tyrnannizing on the part of the strong over the weak.

When do you think teasing ceases to be mere play and becomes such tyrannizing; is it, for example, when one person teases another of about the same age or the same strength, or is it when the one is stronger or older than the other?

"Why," you explain, "as a rule there will not be much tyrannizing in that extreme form unless one is stronger than the other." Does it strike you that teasing a person who cannot help himself because he is weaker, is like hitting a man when he is down? Did you ever hear the saying:

"If you are going to fight, fight a man of your size and not some one weaker than yourself?"

Should you feel contempt for a big boy who struck a little boy? "Yes, surely," you exclaim. But when a big boy teases a little boy or a big girl teases a little girl, is it not like striking them, knowing that they cannot strike back?

By the way, do boys tease girls, or is it girls who tease boys? "As to that," you say, "it depends on the boy or girl, and how old they are."

Yes, but how is it as a rule? "Oh," you reply, "more often the boy teases the girl." Why? I ask. "Perhaps," you add, "because it is easier to tease her, she minds it more, and so one gets more fun out of it."

Is that all? Suppose it is a small boy and a very big girl. Then does the boy keep up the teasing? "Not so often," you answer.

Why not? "Because," you tell me, "in that case she can make him stop it." I ask again, therefore, why is it boys that more often tease girls. Is it not really because boys are liable to be stronger than the girls, and the girls are not able to resist?

Does it strike you that teasing girls and making them very unhappy by this means, is like hitting a person when he is down, or striking a person smaller than one's self?

"Yes," you continue, "but after all, one teases mainly for the sake of the fun and not in order to show tyranny." Perhaps you are right, when the teasing is mere play. It depends a good deal on whether you are doing it for play, or whether you are doing it to show how smart you are or how much stronger you are.

Do you see any other motive for teasing? What if one boy happens to know much more than another, although they are of the same age, and the boy who knows more keeps teasing the other boy about his ignorance. Is it done for mere play?

"No," you confess, "it may be done in that case in order to show off or appear 'smart.'" But do you think that people who are listening, admire the boy who is showing off? "You doubt it?" And yet he may be doing it just for the sake of having other persons see how much superior he is or how much more he knows. Is that a form of teasing to be admired do you suppose? "No, it is rather a mean kind," you reply.

But do boys or girls ever tease creatures that are not human? "Yes," you admit, "they tease dogs and cats or other animals.

What do they do it for? Why do they sometimes annoy dogs or cats, or like to worry them? "Well," you continue, "it is just mere play. Dogs may tease each other just the same." Yes, that is quite possible.

But do you think there may be a point where teasing a dog or cat or other animal, can be almost as mean as teasing a human being? "Perhaps," you admit. When, for instance?

"Why," you point out, "when it becomes very painful or is like torture to the animal." Yes, I agree with you. When you see a boy or girl torture an animal *just for fun,* you feel somehow as if they could do the same thing to boys or girls smaller than themselves. It is like hitting a man when he is down, or striking a person smaller than one's self.

Do grown people ever tease, do you suppose? "Yes, sometimes," you say, "we have seen them do it." Do they do it as much as the children? "No, usually not," you answer.

Why not? How is it that grown people do not tease as much as children? "Oh," you add, "they haven't time for it." What if they did have the time?

"Perhaps not even then," you say. Well, why not? I ask. "Because it would look unbecoming," you explain. "They would be acting as if they were children."

Then teasing a good deal is what we call childish, is it? But what does that mean? "Why," you assure me, "it implies that it is what children naturally like to do as children." You think it comes natural to like to tease, do you? If that is true, one needs to be on the lookout lest it be carried too far.

Which do you think we are more inclined to carry too far; the conduct most natural to us, or the habits we acquire with difficulty? "Oh," you confess, "it would be those habits that come easy to us." Yes, that is true.

We call teasing childish, because it comes natural to children to tease, and they are much given to carrying it too far and perhaps even being mean or unkind about it. It implies an important distinction, therefore, whether one does it merely as play, and only so long as it is play, and stops at just that very point.

Points of the Lesson.

I. That teasing is meant as play, "just for fun."

II. That teasing ceases to be play when it seriously hurts the feelings.

III. That teasing, when ceasing to be play, becomes tyrannizing or "bullying."

IV. That teasing is tyrannizing when one is older or stronger than the person one teases.

V. That boys in teasing girls are often "tyrannizing" over them.

VI. "That teasing animals when it *hurts* them is like fighting a person much smaller than one's self.

VII. That for grown people to tease very much is to be "childish."

VIII. "That teasing belong to the habits which seem to come *natural* to us, and *therefore* may easily be carried too far."

Poem: Which loved best.—Joy Allison.

FURTHER SUGGESTIONS TO THE TEACHER.—This subject of teasing is an embarrassing one and we may need to handle it with a great deal of caution. The moment we make these distinctions the boys and girls can use them as a plea or excuse. When they are teasing too hard they can always fall back on the assertion that they are doing it only as play. Yet the subject should be taken up, not only for the sake of the children as children, but in order to warn them of danger in the future, as the habit of teasing applies to grown people as well as children. People *ought* to make these distinctions. Boys and girls know pretty well when they are hiding behind sham excuses and when teasing becomes something else beside play. Under such circumstances the wisest way would be not to reason with them, but stop them at once. We might in strict ethics feel as if we ought to discourage teasing altogether as a form of conduct that naturally causes pain. Yet it would be useless to carry the lesson up to this point. Children *will* tease and grown people likewise. It is the same as with games. People will try hard to beat each other, although it may seem rather selfish. We must give in up to a certain point to the instincts of human nature, inasmuch as we know that nearly everybody will pursue this habit more or less. It is better that we should try to enforce *some* of these distinctions, so that at any rate when people tease, they shall draw a line somewhere as to the extent to which it is fair to keep it up.

THE STUDY TABLE.

Reviews by Mr. Chadwick.

*BETHLEHEM, A NATIVITY PLAY.

Mr. Housman's "Woman's Love Letters," as yet unacknowledged, but certainly his, is so far his most conspicuous title to publicity, though his "Jump to Glory Jane" is the most lively title he has chosen for a book. His antecedents would not encourage us to hope for a successful Nativity Play from him, but what he lacks of religious temper has partial compensation in his literary sympathy with his subject. The play has been denied public representation in London, it is not easy to imagine why. It is entirely reverent, and it is conceived more in the Roman Catholic than in the Protestant or rationalist spirit. Its principal charm resides in that particular which has probably given most offense—the talk of the shepherds, which is cast in the form of some north country dialect. It is delightfully naive and much more effective than the talk of the wise men, or the angels, or Joseph and Mary. The little Jesus is too young to say anything and the cattle in the stable do not so much as say "Lo, here!" and "Lo, there." We must confess that we should like it better were its supernaturalism that of the New Testament to the exclusion of that of the creeds, but, nevertheless, it is a very tender, sweet, and pleasant piece of work.

†WHO'S WHO? 1903.

It is hardly to be supposed that this English "Who's Who" can be so serviceable to the American reader and writer and citizen as the American book with the same title. Nevertheless, if any one aims at a good full tool-chest of reference books, this one is not lightly to be passed by. Inded the man who reads only his newspaper, but who wishes to read that with intelligence, needs such a book quite as much as the editor, newspaper-writer, or man of letters. With its 1,531 pages, nearly twice as many as those of the American "Who's Who," the paper is necessarily thin, but, for its thinness, it is remarkably opaque, and the type, though small, is clear. It is a matter of surprise that there are so many people "boasting to be somebody," even when there is some inclusion of American gentlemen and ladies. An interesting feature is the giving of the subject's recreations. A great many of those named haven't any, or none that they are willing to confess. Few have a longer list than President Roosevelt. Why if they put in our President they shouldn't put in their King we do not see. Mr. Wilfrid Meynell's sole recreation is "Serendipity." We do not know what it is, and the dictionary doesn't tell us, but it sound like something nice.

‡THE CAMBRIDGE HISTORY.

It will be remembered that Lord Acton was one of the greatest scholars in England, whose powers of acquisition were not matched by his productive activity. He studied much and wrote little. His great

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* Bethlehem, A Nativity Play. By Lawrence Housman. New York: The Macmillan Company. 1902.

† Who's Who, 1903. An Annual Biographical Dictionary. Fifty-fifth year of Issue. London. Adams & Charles Black. New York: The Macmillan Company. 1903.

‡ The Cambridge History. Planned by the Late Lord Acton, LL. D. Regent Professor of Modern History. Edited by A. W. Ward Litt and G. W. Prothuro Litt, Stanley Leuther, M. D. Vol. I. Renaissance. New York. The Macmillan Company. 1902.

library was recently purchased by Mr. Carnegie and given to Mr. John Morley. This Cambridge History which is to consist of twelve large octavo volumes was mapped out by him in volumes and chapters and most of the writers of the different chapters were selected by him. We are to have a volume on the Reformation, one on the French Revolution, one devoted to Napoleon, one on the United States and so on. That Fiske cannot write any part of the volume on our own country deepens our sorrow for his loss. Not only did Lord Acton not live to see the first volume published, but Bishop Creighton who writes the Introductory Note suffered the same disappointment. What the history attempts is indicated in this Note with great precision. It will not be a collection of fragments, but will have a unity of its own, the selection and arrangement of subjects providing a general scheme of connection which readily explains itself. Subjects are assigned to writers who are known to have a mastery of them. Thus they escape at once from the aridity of a chronological table and from the domination of a simple intelligence throughout the whole period that is being presented. If there is loss here, there is also gain.

The volume which comes first to hand is made up of nineteen chapters. To the average reading man, the majority of the writers are well known and associated with one or another creditable piece of work. Thus E. J. Payne writes of the Age of Discovery and the New World, Stanley Leathes of Italy and her Invaders, E. Armstrong of Florence and Savonarola, L. Arthur Burd of Florence and Machiavelli; of these two the latter with the more sympatheic discrimination. Dr. Richard Garnett writes of Rome and the Temporal Power and his chapter, covering as it does papal reigns of Alexander VI. and Julius II., is a most interesting one, conceding to Alexander a good deal of administrative ability without deducting much from the infamy of his personal character. The chapter on Venice is by Dr. Horatio Brown, whom many well remember as one of John Addington Symond's most precious friends a man drenched in familiarity with modern Venice and in the history of the lovely city, which now threatens to dissolve and, like an unsubstantial pageant faded, leave not a rack behind. One of the three editors writes of the Netherlands, Dr. James Gairdner of the Early Tudors, with whom, as with the later, he is much at home. No one could write of the Classical Renaissance with more intelligence than Sir Richard Jebb and with the Christian Renaissance Dr. M. R. James seems to be as well acquainted. That Dr. William Barry writes of Catholic Europe and our own Henry Charles Lea of the Eve of the Reformation is a striking proof of the catholicity of the scheme. The general fairness of Dr. Barry's representation is attested by his more recent "Papal Monarchy." His contention is that the Roman Church had a Reformation of her own, not merely "the counter-reformation" of Loyola, but a reformation contemporary with the Protestant and precedent of it; which, had the Popes been less backward, would have made Luther's superfluous. Lea's closing chapter supplies the corrective to this point of view. There is, as there should be, an apology for the absence of any chapter on the painting, building and sculpture of the Renaissance, those features by which it most obviously declared itself. Even if a thirteenth volume must be added to the series as already planned, there should be some adequate treatment of art, and of literature, for which also the scheme proposes a defective emphasis, confined to its direct bearing on politics, economics, and social life, which direct bearing in its turn is minimized.

As a whole, while varying a good deal from chapter to chapter, this volume is more impressive through its exhaustive learning than through any charm of literary presentation. Here is history of Freeman's kind, rather than Fiske's and Green's. All the same it is a monumental work that should be set up in every student's library who can afford to buy it. Perhaps the most wonderful thing about it is its modest price; only $3.50 for a volume of 807 pages, with a great deal of matter on each large octavo page. In its entirety, it will be less a book to be read through continuously than an encyclopedia of modern history. Yet, if the volumes do not come in a too quick succession, to read each through as it comes will be a profitable exercise.

*MATTHEW ARNOLD'S NOTE-BOOKS.

The portrait is excellent. The Note-Books give the features of Matthew Arnold's mind. They cover thirty-seven years, the earlier much less literally than the later ones. What we get is a collection of sentences extracted from the books which Arnold read from year to year. We get a good idea of the high plane of his reading, his thought, his aspiration. The idea is emphasized by the repetition of certain sentences, a few being many times repeated. We have here the spiritual exercises of a brave and manly soul; not the fruits of mere intellectual curiosity, but so many rules of life by which Arnold tested himself, spurred himself, consoled himself. A great many of them, more than half, we should judge, are in other languages than English, French predominating; this fact itself a sign of Arnold's Gallican proclivities. It would have been, no doubt, a base concession to have translated all the entries in foreign languages, but we could wish that, with this edition for the learned reader, there might be another for the common people who would hear gladly these voices by which Arnold was instructed in virtue and inspired to its performance.

†A WEEK IN A FRENCH COUNTRY HOUSE.

This is a republication of a book that has won a place in the liking and affection of many readers heretofore. It deserves a wider appreciation and this it will probably receive in its new form. It is not so much a story as a piece out of Mrs. Sartoris' life, a transcript of her experience. She had many weeks like this in France and elsewhere. Here are the talk, the gaiety, the friendliness and, most of all, the music that she liked so much. If there is a bit of a love story, it is not the principal thing. It is the pathetic story of a man who loved too late, when the girl, who had loved him passionately, had outgrown her passion. The charm of the book is one's participation in this brilliant company, hearing the good talk, making the acquaintance of the hostess and her friends, all sketched with vivid strokes. Mrs. Ritchie's preface has the indeterminate quality, vague and pleasant, which is so characteristic of her work. It contains hardly a word about the book in hand, but is a series of impressions of Mrs. Sartoris, who, before her marriage, was Adelaide Kemble, younger than her sister Fanny by six years. It is a fascinating picture that is drawn in this Whistler etching fashion. One of the loveliest passages tells of a peaceful Sunday at Lucca, the joyous company sitting together on a high terrace, with a distant view of the spreading plains, "while Mrs. Sartoris reads to them out of one of her favorite Dr. Channing's sermons." But there are many passages of intimate and tender beauty. It is

*"Mathew Arnold's Note-Books, With a Preface. By the Hon. Mrs. Wodehouse and a Portrait. New York: The Macmillan Company."

†"A Week in a French Country House. By Adelaide Sartoris, with a portrait and a preface. Mrs. Richmond Richie. New York: The Macmilliam Company. 1902."

a high privilege to be admitted to such a company as that described, both in the book and in the preface, which is no ordinary preface but some fifty pages long.

Stories in Store from the Roman Forum.*

The writer's professed purpose is to tell why, not how,—the archæologist's affair,—the Forum became the center of the nation's life, why the Romans did this, that and the other thing, customary or sacred, why the basilicas were built, why the donkeys were tricked out with cakes for Vesta's festival, why the great monuments of the city crumbled into ruins, and many other things of similar character, all very interesting. All this information is conveyed in the form of stories told in a bright and agreeable manner. We are not sure that the medium is the best possible. But if the reader—and the young reader is primarily intended—does not get so much knowledge as he might from some other form, he will get more of the sentiment proper to the matter in hand, and this may carry him forward to books of a more definitely instructive character.

Notes.

Two books lie on the Table from A. S. Barnes & Co., of New York; one of them 'Mammy's Reminiscences," by Martha S. Gielow; and the other "Bayou Triste," by Josephine Hamilton Nicholls. The first of these is good enough for anybody to laugh over, and cry over; but the second is almost equal to "Uncle Tom." I do not know when I have laughed so uncontrollably as over the story of Mammy's popping the question for Fred and Kate. It is the most thoroughly rich scene in any of the books of southern life that I have ever seen. Miss Nicholls, the author, is the daughter of Chief Justice Nicholls, of the Louisiana Supreme Court. The negro characters are evidently drawn from life; and they make a bunch of unequaled darkies. What is better, they are drawn to illustrate the real characteristics of the negro—when not debased by contact with the whites. The time of the narrative is since the War; and it deals with the fortunes of the young master of a broken down old southern home. The love stories are interwoven in a most wholesome and charming way. I like the book without abatement. This is not to derogate at all from Miss Gielow's book, which is only second to that of Miss Nichols. The sketches in Miss Gielow's book are also drawn from life; and in some respects they are more complete illustrations of southern life than that in the other book. If you want a lot of fun and pleasure combined, these two books will furnish you all you want, while they last.

"Social Life in The Early Republic," by Miss Wharton, is published by J. B. Lippincott & Co., of Philadelphia. I have not read the whole of this book; but intend to enjoy every page of it, with careful reading. It belongs in the class of gossipy history; and it supplements most admirably such histories as Scouler's and MacMaster's. It is rather in the style of MacMaster. This class of books is of inestimable value, because they gather from hidden resources a vast amount of that picturesque story which illuminates history. The life at Washington during the first half of the nineteenth century was of a character not likely ever to be repeated. With much of the French literary salon, it combined a thoroughly American spirit. There were men like Webster and Calhoun and Adams co-operating with the brusquerie of men like Jackson and Crockett. I am surprised, in perusing these pages, to find no reference to the remarkable memoranda left by Harriet Martineau. The best photographs of Washington life that we have at our command, covering the thirties, are from the work of that remarkable woman. However, we have in this volume of Miss Wharton's pictures that are gathered from scattered sources that we could never get at without her help. You will find here a great deal of light thrown upon the public men and public women from Jefferson down to Fillmore. Bear in mind that Washington today has no such feminine element dominant or allowed expression as during the days of Mrs. Adams, Mrs. Madison, Mrs. Edward Livingston and Mrs. John Quincy Adams and Mrs. Monroe. They were a power, not only in social life but in political life.

Everything changed under Jackson when, by an unfortunate marriage, he brought to Washington a wife whom even a part of his Cabinet refused to recognize. Then was formed that strange affair called the Kitchen Cabinet. From that day to this Washington has had many noble women, but they have not ruled our statesmen—pity 'tis so, but so it is. I am satisfied that this book will gratify a very wide range of readers; and it will keep alive an interest in some of the best days of the Republic. From the same firm I am in receipt of a novel entitled "A Daughter of the Snows," by Jack London. I have looked through this book and failed to see why it was written and why anybody should read it.

From G. P. Putnam's Sons, I am in receipt of a volume of unusual interest to those who are studying social questions. It is a Report, prepared under the direction of The Committee of Fifteen, concerning The Social Evil,—with special reference to conditions existing in the City of New York. This investigation followed a terrible expose of the rottenness in certain districts of New York, under the eyes and protection of some parts or the whole of the city government. The discussion is certainly thorough and able. Among the names of the Committee we find Felix Adler, Alexander E. Orr, George Haven Putnam, and others well known by the whole people.

Another volume from the same house is Medieval India Under Mohammedan Rule; that is from 712 to 1764. This is one volume in The Story of The Nations. This is one of the romantic periods in history—most dramatic. The story is admirably told by Mr. Stanley Lane-Poole. The recent effort of the English government in India to rival the magnificent display of these old Mohammedan rulers, has been a tawdry piece of nonsense. The history of England in India is a grand one; and it gains nothing by pretentiousness.

The same firm sends me a little volume by Prof. Wm. Henry Phyfe entitled "Ten Thousand Words Often Mispronounced." It is a small handbook that undertakes to correct pronunciation for lexicographers as well as common folks. It may not seem a very important matter that we shall pronounce alike; yet history shows that civilization depends very largely upon being able to co-operate in language. It is an easy matter to branch apart and bring about a Confusion of Tongues. By the way, the book is interesting as well as useful.

E. P. Powell.

"True love never grows old;" it is usually killed by its mother in infancy.

When you tell a person what his enemies say about him, you are ust making yourself one more enemy on his list.

* "Stories in Store frm the Roman Forum." By Isabel Lovell. New York. The Macmillan Company.

THE HOME.

Helps to High Living.

SUN. The reward is *in* keeping the commandments, not *for* keeping them.

MON. Childhood itself is scarcely more lovely than a cheerful, kind, sunshiny old age.

TUES. All suppression of selfishness makes the moment great.

WED. Money is not wealth.

THURS. Not having enough sunshine is what ails the world.

FRI. The thought "I am poor and thou art rich" ought never to enter to interrupt the flowing of human souls toward each other.

SAT. More and more I feel that every sort of salvation we do attain to in this life must be worked out by ourselves. *Lydia Maria Child.*

A cross old woman of long ago
  Declared that she hated noise:
"The town would be so pleasant, you know,
  If only there were no boys."
She scolded and fretted about it till
  Her eyes grew heavy as lead;
And then of a sudden the town grew still,
  For all the boys had fled.

And all through the long and dusty street
  There wasn't a boy in view;
The baseball lot where they used to meet
  Was a sight to make one blue—
The grass was growing on every base,
  And the paths that the runners made;
For there wasn't a soul in all the place
  Who knew how the game was played.

The dogs were sleeping the livelong day:
  Why should they bark or leap?
There wasn't a whistle or call to play,
  And so they could only sleep.
The pony neighed from his lonely stall,
  And longed for saddle and rein;
And even the birds on the garden wall
  Chirped only a dull refrain.

The cherries rotted and went to waste,
  There was no one to climb the trees;
And nobody had a single taste,
  Save only the birds and bees.
There wasn't a messenger boy—but one—
  To speed as such messengers can:
If people wanted their errands done,
  They sent for a messenger-man!

There was little, I ween, of frolic and noise:
  There was less of cheer and mirth.
The sad old town, since it lacked its boys,
  Was the dreariest place on earth.
The poor old woman began to weep,
  Then woke with a sudden scream.
"Dear me," she cried, "I've been asleep;
  And, oh, what a horrid dream!"

—*St. Nicholas.*

Bertha and the Red-Heads.

Legal action against the alleged Beef Trust calls attention to Mr. Solomon Hicks Bethea, United States District Attorney in Chicago, and formerly Mayor of Dixon, Illinois.

Mr. Bethea has a special fondness for red-haired boys. When he sees one upon the street he seldom fails to remark upon the fact.

"There," he often says, "is a boy that has a hard time of it. I know from my own experience. People say red-headed boys have bad tempers. If so, it's because of the extra knocks and gibes they get."

A short time ago, when Mr. Bethea was visiting in Dixon, he ran across a red-haired urchin who blacked boots and did other odd jobs about the hotel. Placing his hand upon the boy's shoulder he said:

"Son, you've got red hair. Let's take a vacation today. Pile into that buggy here, and we'll make a day of it."

When the boy was again seen about the hotel he was attired in a new suit of clothes and his companions learned that he had spent a long free day on Mr. Bethea's farm, where he had "filled up" to his heart's desire.—*Saturday Evening Post.*

The Deacon's Donation.

In the cottage under the wide spreading oak lived an aged couple who were very poor. No children had blessed their home in youth, to come back from the busy world and care for them in their declining years. But for the thoughtfulness of the kind neighbors about them their life would have been a hard and dreary one. They were poor in pocket and feeble in health, and the winter was upon them. Theirs was a scanty wood pile, the flour sack was nearly empty and there were no potatoes in the bin.

Since their youth they had been members of the church, in "good and regular standing," and so long as they could traverse the distance, had been seen in their accustomed church pew weekly. Their deacon lived at the other end of the town. Perhaps he did not know how near these poor people were to the door of suffering. He was very busy caring for his fast accumulating wealth and saving men's souls, which, being a deacon, he thought to be his highest duty, leaving out of his creed "Human brotherhood."

As the wolf grew more clamorous for entrance at the poor man's cottage a neighbor who believed that "Thy brother is he whom thou hast power to aid or bless," went about town to those who had large hearts—to the "brethren" and all whose hearts would be touched with pity, to mention the scanty purse and cupboard of the worthy couple and to suggest that New Year's day should be the time for a rousing donation. The day dawned bright and clear. Many were the packages that were left at the cottage door. Tea, the delight of all old people, a bit of cheese of Farmer Grey's wife's make, and a load of genuine dry rock-maple wood, with some green birch to "keep the fire over night," were among the things. It was pig-killing time at Uncle Reed's and he came with a roasted spare-rib of pork, a string of sausages, and some "head cheese." There were sacks of flour and meal. Good-natured Pat, with a bushel of potatoes upon his back, had walked a mile to wish them a Happy New Year, saying, "Sure, me old friends, I bring you that bag of potatoes and when they are gone, call on your faithful Pat for more. God bless ye, good bye."

Every hour in the day some new gift was laid inside the kitchen and the pinched faces of the old people brightened at their winter supply. The hearts of New England's sons and daughters are warm and need no second call to charitable work. Mother Lahee brought from her scanty store a big cabbage, and "the makings of a boiled dinner, which bless ye, old hearts, I shall niver miss."

Late in the afternoon the Deacon drove up in his home comfort sleigh, protected from the cold by fine furs. Those who saw him pass inside the humble dwelling gave a sigh of relief, trusting his gift would be the crowning blessing of the day.

When some one asked if the Deacon made them a generous gift, the answer was:

"He did not bring us anything, but he made *a most beautiful prayer.*" SARAH M. BAILEY.

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Workingman's Burden.

The debts of the civilized nations now add up a total of $32,000,000,000 —most of it incurred in wars.—*New York Herald.*

It was a sultry summer afternoon,
And just between the country and the town,
Upon a hill where I am wont to roam,
And listen to the birds and note the flowers,
I sought a shaded nook and laid me down.

While I was lying there upon the grass,
And listening to a wood bird's happy song,
I fell asleep and dreamed a dream in which
I heard a deep, prolonged and awful groan,
As if the world were racked with dreadful pain.
At once I sat erect and looked to see
From whom and why that startling sound of woe;
Except the singing birds and droning bees,
It seemed at first that I was all alone;
But once again I heard that awful groan,
So deep, so full of pain, my heart stood still,
And then it was on right and left of me,
In dim outlines, as when the morning dawns,
Their backs all bent, their faces woe begone,
And being goaded by a favored few,
I saw the faithful workmen of the world.

And as I looked the vision plainer grew,
And in addition to their daily toil,
In mines and mills and shops and on the farms.
I saw that on the shoulders of them all
Was bound a burden of such magnitude
That they, beneath its great and growing weight,
Were staggering as if about to fall,
And pleading piteously for some relief.
I wished to know the nature of the load,
And leaning forward for a closer view,
I saw it was the debts of all the world
Bound thus upon the faithful workingmen,
Who, in addition to their own support,
Are by a sordid few compelled to pay
A debt of billions, most of it for wars.

And some, with faces sadder than the rest,
Complained that they were forced to give their sons
Whom death had claimed on bloody battlefield,
Or in the dismal, fever-stricken camp,
And, now, bereft, must bear this burden, too.

It was a dreadful scene, and as I looked
I saw one, like unto the Son of Man,
Who took his place beside the stricken throng,
And stooping first he spoke a kindly word
To those who seemed about to faint and fall,
And then, his eyes ablaze and face firm set,
To those who fatten on the fruits of war,
He sternly said: "Let them accursed be
Who dare, for sake of pelf or power or fame,
That hell-born, crushing burden to increase."

And then the vision faded from my sight;
And as it fainter grew I strained my eyes,
And trying still to see the throng awoke,
And saw instead a distant dingy shop,
Wherein the forms of men, begrimed and bent,
Were sweltering o'er their work, 'mid smoke and dust,
And in the valley, just below the hill,
Some weary farmers trudged behind their plows.
I looked into the shop, then on the farms,
And some one seemed to speak and say to me:
"'Tis more than dream that thou hast had today."

Marietta, Ohio. —E. ALFRED COIL.

Foreign Notes.

LANGUAGES OF INDIA.—According to *The Maha-Bodhi and The United Buddhist World*, there are twenty-eight languages spoken in India. No one of these is spoken by less than 400,000 persons, while the most general is the mother tongue of 85,500,000. Besides these there are in the remotest parts of the country dialects spoken by no more than 500 persons, which none but themselves can interpret. India has nine great creeds, numbering their followers from the 208,000,000 Hindoos down to the 9,250,000 Animisties, and the innumerable sects included in the 43,000 "others."

Swami Vivekananda.—This same Buddhist monthly, edited, if I mistake not, by the well remembered, white-robed Dharmapala, recalls the following announcement, another of the unforgettable personalities of the Parliament of Religions:

"A society has been started in Calcutta under the name and title of the Vivekananda Society, with the object of 'studying the life and teachings of the late Swami' and enabling the members to 'realize the grand Vedanta ideal as interpreted by him.' The society has placed itself under the guardianship of the order of Ramkrishna at Belur. Any one believing in the tenets preached by the late Swami Vivekananda is eligible for membership."

INFLUENCE OF JAPAN ON CHINESE EDUCATION.—The same little monthly notes that at one time Japan sat at the feet of the Chinese philosophers, the parts are now reversed. Not only has a Chinese sage been attending lectures on education by Japanese professors at Tokio, but Chinese students continue to flock into Tokio notwithstanding indications that the Chinese minister there does not favor this rush of his fellow-countrymen for Japanese learning. One meeting is mentioned at which 260 Chinese students were present last Septmber. There is no reason to suppose that this was the whole number then in Japan, and fresh arrivals are constantly reported. Nor is this all. Japanese teachers are going to China. Twenty-five Japanese were reported, last fall, to have been selected to fill educational posts in the Metropolitan Province under Yuan Skih-kai, and the Chinese minister of education at Pekin is said to be "a very earnest man." At Pavtingfu, a Chinese-Japanese college, to be run on Japanese lines, is being started and will have on its staff ten Japanese professors. Various governors are reported as moving along similar lines. Mr. Dharmapola thinks China will undoubtedly find the transition from conservatism to progress easier with the help of a people not wholly alien.

WOMAN SUFFRAGE.—The question of woman suffrage, says *Le Signal de Geneve*, begins to interest the social group of the evangelical clergy. The widely known German pastor, Mr. Strecker, recently expressed his views on the subject. He showed that as far as public life is concerned the position of women in the Middle Ages was higher than it is today. He spoke forcibly of the poverty of working women and of the difficulties that arise in the bourgeois class where 40 percent of the women are celibates, and declared that more rights must be accorded to this element. He favored municipal suffrage for women, but was opposed to their having a political vote. The municipal vote would enable women to devote her fine talents to the service of the poor, a field in which she has already occupied herself with marked success.

In Geneva an effort is being made to secure for women the right to vote in the various organizations of the state protestant church. To that end certain members of the consistory are carrying on an active canvass among the women, both married and single, of legal age to exercise that right. Though there is still persistent opposition in some quarters, more than 1,500 women were already known to favor the reform at the close of last year.

THE MEMORIAL CHURCH AT SPEYER.—Word comes from the local building committee to the American committee in New York, that 100,000 marks are still needed to complete the beautiful memorial Church of the Protest of 1529 at Speyer. This is the appropriate monument built by the Protestants of the world to commemorate the origin of the name and the early defenders the principle and spirit, which, working since in ways and to conclusions they could not foresee, has meant so much to all of us. Strong and prosperous Protestant America has by no means contributed its full share to this memorial, and the American committee still exists, with Mr. M. L. Muhleman, 25 Broad street, New York, as treasurer.

M. E. H.

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